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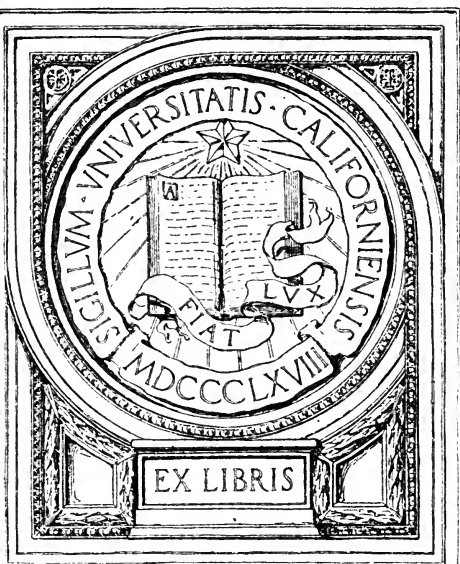
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Cosmos, or Chaos?

Theism, or Atheism?

By H. D. BARROWS.



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TO VISIT
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COSMOS, OR CHAOS? THEISM, OR ATHEISM?

Lord Kelvin last year gave expression to a philosophical truth of the highest import to the human race. He said:

"We are absolutely forced by science to believe with perfect confidence in a Directive Power—in an influence other than physical, or dynamical or electrical forces."*

Inasmuch as there has been a strong tendency in recent years amongst those philosophers who have become immersed in the study of purely material phenomena, to eliminate intelligence from the universe, and to reduce all explanations of the action of the physical forces of nature to a bald, blind, non-intelligent basis, Lord Kelvin's deliverance was indeed timely; and it is of peculiar significance at this time, because of the very fact that, the later disciples of Darwin show more and more, a disposition to insist on a non-theistic and absolutely mechanical interpretation of the teachings of their leader. The passionate attack by one group—the non-theistic group—of evolutionists, on Lord Kelvin because of his utterance, abundantly shows that it was not made one moment too soon.

In offering some observations on the great theme to which Lord Kelvin called attention, I propose in this paper, to use, for reasons which will doubtlessly become apparent, the single word, **Intelligence**, in place of the phrase, "**Directive Power**," as used by Lord Kelvin; although I believe his position as indicated by the use of that term, is absolutely impregnable; just as was Liebig's, whom he quoted, when the latter said, that he could no more believe that the grass and flowers grew by mere chemical forces, than he could believe that a book of botany, describing them, could grow by mere chemical forces.

One of the unaccountable anomalies in the history of philosophical research, is the refusal of a certain class of students or devotees of science, to recognize intelligence as an essential factor in natural phenomena; whilst they at the same time, voluntarily and without argument recognize it through-

*Nineteenth Century, June, 1903, pp. 1068-70.

out the whole domain of Art—using the word Art, as covering all of Man's works. Indeed, this same class will freely concede that it would be wholly unscientific, and logically intolerable, to refuse to acknowledge that all the various (simple or complex) works of man, wherever found, necessarily and inevitably show results of intelligence in their creation, no matter how far man, their author, may be separated from those works, by time or space.

As we study the monuments of antiquity, Lord Kelvin's dictum, if applied to them, is everlastingly true: "Science **compels** us to accept as an article of our belief," the fact, that **they** are the product of a "creating and directing power," or of an Intelligence, having purpose, together with adequate power to carry out that purpose; and, its corollary is equally true, viz., that without intelligence they never could have been produced.

Science, that is, systematized knowledge, is bound by the most sacred obligations, to take cognizance of **all** the essential elements of any problem it undertakes to explain, or else it ceases to be true science and becomes pseudo-science; in other words, it fails to explain. This result, of course, may happen, when the evidence, or any part of the evidence necessary to the adequate explanation of a problem, or, to the proper interpretation of any phenomenon whatsoever, is wholly or partly outside of human comprehension or cognition. Or, again, it may happen, and, in fact, too often does happen, to those who have perverse or defective logical faculties, whenever they either ignorantly or wilfully, or from other motives, shut their eyes to what should be perfectly obvious, as well as essential, and they thereby misinterpret the phenomena which, in the name of science, they pretend to explain.

It ought to be a tolerably safe maxim that, logical reasoning, if enlightened and transparently honest, which takes due cognizance of all the main elements of a problem within its reach, should point, as a rule, with reasonable precision, to logical certainty; (or, in condensed form: Logical reasoning, as a rule, ought to point, with reasonable precision, to logical certainty).

In our study of the problem as to whether or not, spirit influences matter in the realm of art or of the works of man, we are able, fortunately, from actual observation, to verify, what a priori **seem** to us, the infallible conclusions of rigorous logic.

Of course it is very true that we do not yet know the extent of the influence of mind or of spirit over matter. The investigation of this question, which is ever before us, constitutes a most interesting and fascinating study. We are compelled constantly to recognize, in our own individual experience and in our surroundings, the action and influence of mind on matter, and **vice versa**. **How** this is effected, even in our own personal and intimate acts, we but partially comprehend. When we lift a finger or raise a hand, we are fully conscious of the act and of our power to perform the act at will. But **just how** and by what means, our will, or the Psyche or spirit within our cranium which dominates and directs the movements (not involuntary) of our material bodies, impinges or exerts an impulse on the nerves and muscles which extend from the head to the hand; in other words, just how and where about the connection is made between the spirit or determining factor, and the physical member or object acted on, we know not, or know but partially. We vaguely suppose, that the resident master of the castle (or palace, or Temple), the enthroned Psyche whom we are able to easily locate within the cortex of the brain, which is the headquarters of our spiritual dynamics, generates a nervous fluid or an electric current, and sends it along the nerves to the hand, and causes the muscles of the arm to contract in such a manner as to compel the hand or the finger, physical substance though they are, to obey the mandate of the purely spiritual sovereign of the castle, the Psyche—but for whose light (of intelligence), the castle would be dark indeed!

It is a remarkable fact, (as I have elsewhere pointed out,*) that “the nervous system of the human organism is like the telegraphic system which radiates from a central telegraph office;” but, how useless would each system be without a presiding genius—an “operator”—at each headquarters.

The readiness, the sometimes lightning-like promptness with which dull, unconscious matter responds to spiritual dynamics in endless instances, (and often over long distances) with which we all are familiar, as exemplified in the use of the telegraph and the telephone, is simply startling; as is no less the colossal power which intelligence, even finite intelligence, may invoke, by harnessing steam and electricity to intelligence-made machinery, and directing their action—manipulating even

*Los Angeles Herald, September 27, 1891.

the minute details and mode of their action—in some useful and specifically purposeful service.

The universally-received canons of philosophy recognize inertia as one of the properties or essential attributes of matter. Of course matter, i. e., blind material substance, has other wonderful potencies; but I believe it is demonstrable that intelligence is not one of them.

Thinking, designing, contriving, constructing, choosing, reasoning, do not pertain in any sense to the domain of inert matter, nor to its latent forces, whereby, either directly or indirectly or by graduated evolution, cunningly-contrived and infinitely-complex and adequately-complete organisms, are produced.

If there is one lesson that man's experiments with primitive or unorganized matter have impressed on his consciousness more thoroughly than another, it is that the material substance of which the surface of this earth is composed, is incapable of fashioning itself into any species of mechanism whatever, involving design: indeed, according to what seems to be the universal and eternal law of inertia, it is incapable of even simple motion, except under the impulse of some influence outside of itself. And, unless that impelling influence (under the latter supposition) is directed by intelligence—either finite or infinite—such motion can only result along narrow, and hard-and-fast lines.

How true, how true! is Lord Kelvin's dictum, that "every action of free will, (i. e. of intelligence) is a miracle to physical and chemical and mathematical science." And if this be true of the rocks and minerals which now lie, and which for unknown periods of time have lain buried beneath the accumulated debris that has been slowly detached or degraded from their surface, by action of the elemental forces, (water and the diurnal and annual alternating waves of heat and cold;) why must it not have been equally true from the first, when the earth's crust consisted only of primeval rock, devoid absolutely of vegetable or animal life, or even of rudimentary organism of any sort? For, according to universally received notions, there was such a period when such a state of affairs existed.

Intelligence, the intelligence of spirit—for, from whatever point of view we look at the matter, we seem to be compelled to postulate the existence, as an entity, of spirit—unless, instead, we concede that man's intelligence which is certainly a positive force that directs and governs his acts, is a necessary

attribute of the material substance of which his body is composed—intelligence, of a truth, is the great miracle-worker in the domain of physics.

It is utterly inconceivable that any fortuitous motion of atoms, or any possible indirected action of material force, could ever have produced a clock, a loom, a dynamo, a steam-engine or a printing-press.

Why then, could they, unaided, either singly or in cunning combination, be supposed to have produced so wonderful and perfectly-working an organism as that of a mosquito, a humming-bird, a lark, or a condor?

Under the magic influence of human intelligence, certain material substances may be ingeniously combined in a complex piece of mechanism, which, when set in motion, will, by means of purely physical forces, mark time, both for the eye and the ear, with automatic precision, for a day, a week or a year, or indefinitely, and that without outside aid from any source. It will, both day and night, note the seconds, the hours in their numerical order, the days of the week, the month and the year. It will strike the hour and the number of the hour from and after midnight and after mid-day, from one to twelve, in precise, successive order, or 156 times during a single revolution of the earth on its axis; it will audibly and visibly tick 60 times each minute, and 3600 times each hour, and 86,400 times each day of twenty-four hours; and being thus endowed, by intelligence wholly outside itself, with motion, it will go on doing all these things with wonderful regularity, for an indefinite period of time, if adequately equipped with cog-wheels properly adjusted for the multiplication of motion. In this city of Los Angeles there may be seen a clock which will run 400 days, or more than one year, by means of its mere material blind forces, without further aid, after once having been ingeniously organized and set in motion, not by itself, nor by any force within itself, but wholly by intelligence entirely outside itself, which, in fact, was its creator.

It is worth while to note with special emphasis, that neither this machine as a whole, nor a single atom of its constituent elements, nor even a single one of the forces inherent in the substance of which it is composed, possesses intelligence in any form; nevertheless, in accordance with the laws governing those forces, and in obedience to the purposeful behests of its creator, it blindly but with mathematical precision performs the task, for the execution of which it was created.

It is furthermore, of more importance still to note the momentous fact, that **without intelligence**, that is to say, without creative, directive power, neither this machine nor any machine of all the endless list of man's creations, could ever have been evolved. Blind matter and blind force, **minus the directing influence of intelligence**, from within or from without, do not and we believe never did, and never can, produce or develop or evolve, either by slow or by sudden changes, those "miracles to physical and chemical and mathematical science," clocks, steam-engines, printing and type-writing machines, dynamos, Jaquard-loom, automobiles, or even the simplest of all machines, a pin without a head, or a needle without an eye.

The water of a mountain stream, unconscious, inert substance that it is, can only rush, in obedience to a force outside of itself (gravity) helplessly onward and downward to the sea. Atheistic philosophers, in their wildest vagaries, have not the hardihood to pretend that water, with all its inherent potentialities, as liquid or as vapor, can, unaided by intelligence from without or within, harness itself to a single tiniest wheel for any purposeful or rational object whatsoever. But on the contrary, and without exception, they will spontaneously agree that water-force has been, or may be, harnessed and transmuted, even by finite intelligence, into a dirigible or controllable power, capable, metaphorically speaking, of moving the world!

Running water, obedient to the law of inertia, unaided, naturally gravitates downward; but cunning intelligence, can make it reverse that tendency and move upward, through the mechanism of what is known as a Persian wheel, whereby the preponderance in weight of water falling on the levers or arms on one side of the wheel, will cause the opposite arms with buckets to force the water to move upward, or in an opposite direction from that in which it would naturally move.

It behooves the student of philosophy who honestly desires to gain a glimpse of the true theory of things, to keep in view the basic truth, that not only, in this illustration of the use of water-power by intelligence for a definite object, but throughout all the endless, complicated uses to which man has employed this force of nature, the water itself had no intelligence, no option, no purpose whatsoever, in the directing of the action of its latent forces thus invoked, by an influence wholly outside of itself; but that, on the contrary it merely

as an unconscious substance, obeyed the impulses which intelligence—or shall we say spirit, possessing intelligence—impressed on it from without, and which developed and gave intelligent direction to the action of its inherent or natural, but nevertheless blind forces, along coherent or rational lines, for the accomplishment, immediately or remotely, of a definite object. And further, that this action could never have taken place, and these coherent results could never, by any possibility have been produced, without the aid (from some source other than from the water itself) of directive, constructive intelligence.

No neotheistic philosopher will assert that water, with all its expansive power under the influence of heat, that is, as vapor or steam, is capable, unaided, of generating or organizing its expansive force for purposeful objects. But he will, nevertheless, very readily concede that its elasticity, together with its fluidity, are wonderfully responsive to the influence of intelligence; as are even the stability and fixity of metal in the boiler, in which it may be compressed, as we see exemplified in the locomotive. Indeed the very fixity and stability of the metal of which a locomotive is composed, seem, under proper treatment, readily to yield, all along the line from the crude ore to the finished product, to the manipulations of intelligence, whereby, that miracle to inert matter and to blind force, an organized steam-engine is “evolved.”

Man, since he discovered himself, or since the dawn of civilization, has had ample opportunity to study matter and its properties, in their latent or primitive state, as well as their wonderful responsiveness to the manipulation of his own will. He has learned that that will can exert its subtle influence on matter, by so developing, blending and differentiating its protean forces as to cause it to produce results that are simply wonderful—results, moreover, that are impossible for it to produce without such or similar directive guidance.

Finite, i. e., human intelligence is able, (as we in our daily experience see demonstrated), to manipulate blind matter and its equally blind, or purely mechanical forces into purposeful, that is to say, useful or beautiful organisms or machines, of endless variety. And we know, or think we know—because we can, in many ways, empirically verify our knowledge—that these machines are the direct creations of intelligence—of human intelligence; that they are irrefragible—they sometimes seem almost miraculous—exemplifications of

the wonderful influence of spirit over matter and over the forces of matter.

What subtle, evanescent but potent current is that which thus serves as a medium—as a sort of fleet-winged Mercury—to connect spirit and matter?

Matter—gross, ponderable, tangible substance—is appreciable, through our senses, by our consciousness. But spirit is wholly invisible, wholly inaudible, wholly inappreciable by or through any one of our physical senses. We can only gain knowledge of its existence, primarily by consciousness within ourselves; and secondarily, by the results of its action or influence on matter and on material forces, in an infinite variety of ways. And these results are as real and as tangible, as the existence of matter itself; and it would be as senseless and unreasonable to deny the existence of spiritual force, or of the force of directive intelligence, because it is invisible or inappreciable to our senses, as it would be to deny the existence of the material forces, electricity, gravity, etc., because they are altogether invisible, and only manifest their existence by the positive results of their action in the production of tangible, physical phenomena.

It would seem as though we were compelled to postulate separately, **spiritual force and material force**, and to clearly distinguish between them. The chief characteristic of spirit, is consciousness, and its action manifests intelligence; whilst matter is unconscious, and the action of material force is **per se**, uniformly and universally non-intelligent.

We seem to be driven, **volens volens**, to adopt one or the other alternative, that matter is conscious, or is capable of acquiring consciousness; or else, that that subtle, exclusively spiritual condition which we call consciousness, must have a **spiritual basis**. But whatever fundamental definitions we may formulate as to the nature of man, we are confronted with the ineffaceable fact, that our consciousness largely dominates and controls our physical acts. Call things by whatever name we will, it certainly is true that we possess the power of perception, of choice, of determination, within limitations, whereby we may direct our own acts; and, in fact, we are **conscious** of our own **consciousness**, which, though so vivid within our brain, is nevertheless so evasive, that we are utterly unable to bring it to the test of our tactile, or any other of our merely physical senses. Whilst we are conscious that our **Ego**—our real self—

is located within the cortex of our brain, it is altogether impossible for us to feel therein, by contact or motion, anything material—either the bony substance of our skull within which our spirit—our real self—acts and wills; or, even to feel by contact, the gray matter which is the dwelling-place of that only part of us which is conscious, and which constitutes our true personality.

And indeed this is not so very strange, when we consider that the world of sound is wholly closed to our sense of sight, and **vice versa**, that the door of the visible is totally and absolutely closed to the sense of hearing. It therefore does not follow that, because our auditory sense cannot take cognizance of the world revealed to us by our sight, that that world does not exist.

Again: When we see a picture of the world around us, or of any material object, it is not the outward eye or the retina, or the optic nerve, nor even the gray matter of our brain that sees, but it is our mental or spiritual eye—our mind's eye—that sees or takes cognizance and interprets the significance of the object or objects thus pictured on the retina, or on the merely physical convolutions of the brain.

As students or investigators of spiritual and material phenomena, we cannot too thoroughly saturate ourselves with the truth, that it is the mind's eye, our spiritual self, which actually sees and comprehends objects of sight, and not at all the outward, bodily eye, which, in fact, is but a door or window of the temple, from which the imperial tenant looks out on the material world; and also, on the spiritual world and its activities, as well.

When we look into the face of a friend, we instinctively look through and beyond his outer eyes to the spiritual personality behind the superficial mask. It is the subtle, spiritual entity of our personality—our ultimate **ego**—that takes cognizance of the spiritual entity of another personality.

Intelligence—which is but the comprehension of spirit—at any rate, it is **not** the comprehension of matter, nor the cognition, by the atoms which constitute the physical organism of a personality—Intelligence, without which this world would be a blank, purposeless, drifting ball, and the vast universe now a Cosmos, would become a dark, unmeaning Chaos—Intelligence, must certainly be reckoned with, as an absolutely necessary and essential factor, in all the works and creations of man, since man has existed on this earth. And, if intelli-

gence is by no possible means, a negligible factor in any rational explanation or interpretation of the works of Art, how can it be logically tolerable to disregard it as an essentially vital factor in any true and faithful interpretation of the works of Nature.

Applying the purely mechanical theory of evolution, as advocated by a certain class of philosophers, to the mechanical works of man, as for example, (to cite a single instance) the production of steel, and its utilization for purposeful objects, it might be true enough, in describing all the actual processes gone through in its transformation, to say that the primitive iron-ore, from which it was evolved, passed "from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity." But if such description, either by direct affirmation, or by indirect implication, asserted that those processes were initiated and gradually "evolved" solely and mechanically by impulses from within the metal itself, and absolutely without the influence, and creative direction of outside intelligence, such an assertion would cause a shock to any logical mind, and would be universally repudiated, because its falsity would be susceptible of facile demonstration. Blind, unorganized matter, never, so far, as human intelligence is able to judge, performs such impossible freaks.

And yet it is just such impossible feats as these, that the advocates of the mechanical theory of the Universe persistently defend.

Evolution, as an explanatory theory of organic existence in this world—(and presumably in all worlds*)—**directed by intelligence**, is a reasonable proposition. But the assertion that the evolution of organisms along rational or intelligent lines, takes place by or through the sole action of blind forces, which of themselves are without intelligence, is a contradiction of terms; and we recognize this momentous fact in its fullest significance in all the works of man. No conceivable action of purely material forces, undirected by intelligence, ever has builded or ever can build, and set in motion a simple wheel, a railroad system, a telegraphic system or a dynamo. All these and myriads of other machines are the creations of human intelligence and ingenuity. Moreover, they never could have existed except that their creation had been initiated, directed and perfected by intelligence of some sort, and from some

*The fact has been demonstrated, by means of the Spectroscope, that the essential attributes of matter are identical throughout the stellar universe.

source outside themselves. Their creation involved, to use the words of Lord Kelvin, "**an influence other than physical or dynamical or electrical forces.**" Of this fact there can be no possibility of doubt.

And how better can we, now and ever, characterize that influence than to classify it as a spiritual force, which is not only different from the mere physical forces, but to which these latter are, to a greater or lesser extent, obedient servants. Indeed, we cannot but be amazed when we consider how pliantly have these dormant forces of matter responded in the past and do still respond, to the magic wand of man's will. In recent years, we see how electrical energy, invoked by the same potent spiritual impulse, is given direction as a purely material force, whereby ponderous machinery is set and kept in motion at will, and made, although unconscious itself, to subserve man's conscious purposes, in a thousand ways.

And so chemical force and gravity, blind, unconscious and unintelligent in themselves, are made the servants of the master-force called spiritual—otherwise known as the human will. But all these material forces, so powerful under spiritual direction for the accomplishment of spiritual or rational objects, are utterly incapable of accomplishing any purpose without such direction, because they neither possess that consciousness whose prerogative it is to choose, to elect, to decide, nor the capacity to achieve, without adequate guidance, any coherent, purposeful object.

Evolution, **directed by intelligence, (and not otherwise,)** as a method of accounting for the genesis of vegetal and animal cell-life, and for the gradual differentiation of higher from lower forms of life, would seem to be, both rational and in accordance with the actual processes of Nature, so far as man has been able to verify those processes.

Thus, the higher forms of animal life could not have existed if they had not been preceded by the lower and simpler types of both animal and vegetable organisms. If man, or any of the more highly-developed classes of the animal kingdom, had appeared on the earth immediately after its crust had cooled sufficiently for animal life to have existed, they must inevitably have perished for want of sustenance. Indeed, ages must have elapsed, during which, soil, from the rocks by attrition through the action of the elements, could have accumulated on land; or slime could have settled in the bottom of the sea, wherein and whereon even protoplasm could have subsisted.

But why should the evolution of cells, even in their most rudimentary forms, have proceeded along one line rather than along another, if undirected, from without or from within? Was the *bias* of matter or of its attributes, sufficient to account, in any case, for the direction actually taken in the beginnings of the evolutionary processes? And why should matter, entirely devoid of organisms of any kind, have behaved differently then from now? Was it not as easy and as natural for the impulse of spirit—for the plastic but certainly positive influence of Intelligence—Infinite Intelligence—to have directed, then as now, development—evolution—along constructive, coherent lines? Judging from the somewhat intimate knowledge man has acquired concerning the action of matter in its normal, cell-less, unintelligent state, he cannot conceive of any other way whereby coherent development could have resulted.

Furthermore, is it not more reasonable to believe that the differentiation of species and the evolution of higher forms from lower during all the many stages thereof, was directed, determined and effected by Intelligence, utilizing, always, natural means and forces, to bring about natural, but ever-purposeful results, than to believe that those results could have been produced by accident, or by the blind bias of unconscious matter; or, by the eccentric action of irresponsible and unintelligent force; or, finally, by the inconceivably improbable method of “a fortuitous concourse of atoms?”

Los Angeles, 1904.

[LOS ANGELES HERALD, SEPTEMBER 27, 1891.]

Dr. Minot J. Savage in his brilliant lecture at the Los Angeles theatre, Saturday night, the 19th inst., in answering the question, Where does the consciousness in man, the ego, the I, reside, asserted that it was omnipresent throughout his organism, or throughout his entire body.

That this proposition is altogether erroneous is, I think, susceptible of verification in various ways, by any person of average intelligence. The easiest and simplest way is by what I should call the negative method: i. e., in what part of one's body does this consciousness *not* reside? Moreover, in answering this very important question, the consciousness itself should, or ought to be the sole judge of the evidence.

Thus is my hand or my foot conscious? That is to say, (for want of a better figure of speech) does the eye of that within me which is conscious, which knows—my “mind's eye”—look out of my hand or of my foot or of my breast? I know that it does not, and I can verify this knowledge by an infinite variety of experiments; and, others by different but equally satisfactory experiments can easily repeat and thus corroborate my experience.

The nervous system of the human organism is like the telegraphic system which radiates from a central telegraph office. It is always in connection (when in normal condition), and reports impressions automatically and instantaneously to the central office in the cranium or

brain where the consciousness resides and whither all the telegraphic ganglia converge or concenter. Because the sensitive nerves at their outward extremities are susceptible to impressions, and because those same nerves are capable of conveying those impressions to the central intelligence, it does not by any means follow that they (the nerves) possess intelligence any more than that because telegraph wires are capable of transmitting chemical or other impressions, they therefore themselves must possess intelligence. If I close my eyes and all my senses except the sense of touch to the other world, I can satisfy myself by the irrefragible testimony of consciousness itself, that if I touch the right side of my head, my mind's eye must look to the right to locate the sensation produced, as well as the direction of the same from my real self; or to the left to locate a similar sensation on the left; or upward when I touch the top of my head; or downward when I touch any other part of my body. And thus I am gradually able to demonstrate, as every person may, that our consciousness must be located within the cranium, and nowhere else. Although all organized matter is more or less susceptible to impressions from without, it is not necessarily conscious. Vegetable organisms respond to the influence of warmth, moisture, etc., flowers open to the sun, and close at night; but we do not suppose that any of these things ever attains consciousness.

Although that subtle efflorescence of organized matter, (or rather, that co-existent entity,) which we call spirit—call it what we will, it is that within us which we recognize as our real self and which distinguishes a man from an automaton—may have its genesis in sensitive membranes (or may have its birth contemporaneously therewith); and although it is connected with the material world through the medium of the senses; though its seat or home is in the gray matter of the brain, none of these things—not one of them all—possesses intelligence.

But this is too large a question to discuss adequately within the limits of a necessarily brief newspaper article. The palpable error of Dr. Savage in asserting that man's consciousness resides in every part of his body, and his momentous deduction therefrom that God is immanent and not transcendent in the universe, that he resides in matter and not outside of it, are my excuse for referring to the subject even in this hurried and unsatisfactory manner.

I believe there is a material constitution of things and a spiritual constitution of things, as a very acute, classic writer of antiquity by the name of Paul taught; and if so, it would seem slightly presumptuous for Dr. Savage or any other finite mortal, to insist with too much confidence, that the great Supreme Intelligence of the universe may not possibly have central headquarters somewhere in His spiritual realms which, in the very nature of things, are not and never can be appreciable to the material senses of man or of any other order of beings; for, though matter and spirit co-exist, the former does not comprehend the latter; but that the latter does comprehend the former, is a truth that is taught us by the unchallengeable evidence of our own consciousness.

Los Angeles, September 24, 1891.

B.

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